2021

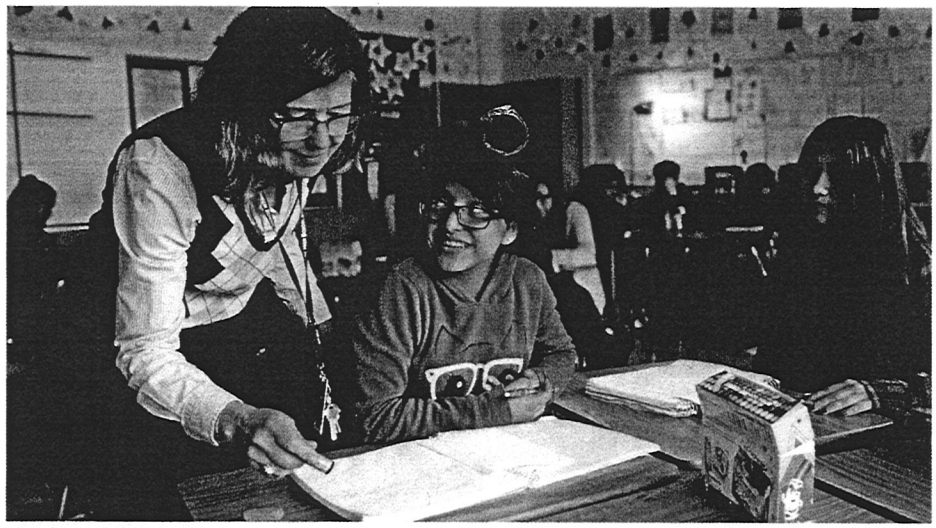
What educators in Mexico and in the United States need to know and acknowledge to attend to the educational needs of transnational students

Edmund T. Hamann
University of Nebraska-Lincoln, ehamann2@unl.edu

Víctor Zúñiga
Tec de Monterrey, vaureliozgao@gmail.com

the students we share

Preparing US and Mexican Educators for Our Transnational Future



EDITED BY

Patricia Gándara
Bryant Jensen

Foreword by Linda Darling-Hammond

Chapter 4

What Educators in Mexico and in the U.S. Need to Know and Acknowledge to Attend to the Educational Needs of Transnational Students

Edmund T. Hamann and Victor Zúñiga

As noted in this volume's introduction, "A critical challenge in both countries is to prepare teachers (as well as school administrators and para-educators) to meet the teaching needs of transnational students in ways that respond rather than add to their already-long list of demands, and to do so equitably" (Jensen & Gándara, 2021, p. 6). The purpose of this chapter is to make a deep conceptual dive at what "educators bridging borders" means, responding to the following questions: What knowledge is necessary for bridging borders? What commitments are necessary? What future world are "bridged" educators helping children prepare for? What is the problem that bridging borders is trying to resolve? We acknowledge that the very term "bridging" is a potent metonymy. Bridges connect places. They often offer sturdy passage over what otherwise would be hazardous or difficult terrain to cross (like a river or canyon), but they also require design and maintenance.

The first step of bridging borders is to know the educational needs students have. Defining educational needs—what teachers need to know and what students need to learn—may seem like a straightforward task. In terms of knowledge that all students should learn, Mexico's *Secretaria de Educación Pública* (the national education ministry) delineates a national curriculum with content standards by subject area and grade level (from preschool to ninth grade).[1] In this sense, the mandatory schooling in

Mexico is a centralized organization with homogeneous purposes, even if regional differences and disparities in resource distribution make for heterogeneous implementation.

While what needs to be learned gets a little fuzzier in an American context, because defining the curriculum (historically a task of local school districts and in more recent decades a state-level task as part of the Standards Movement) is a multi-entity rather than single national task, 46 of the 50 U.S. states endorsed a Common Core of curriculum in the past decade.[2] Perhaps more importantly, even in states that are not part of the Common Core (e.g., Nebraska, Virginia, and Texas), the skills and content that students are expected to master look quite similar to those in the Common Core. Indeed, Thomas Jefferson's long-standing "3 R's—Reading, wRiting, and 'Rithmetic"—with a more recent addition of science, still summarizes well the centerpieces of what American schools are expected to teach (with topics like health and physical education also common, but not prominent) (Proefriedt, 2008).

With the key distinction that Mexican schools teach overwhelmingly in Spanish and U.S. schools overwhelmingly in English and that the particular content of national history and civic traditions varies, there is a substantial overlap in what students are expected to learn in primary and secondary education in both countries. However, this apparent, significant overlap in what children are officially supposed to learn and related implications for what teachers should teach does not fully encapsulate what educators in Mexico and the United States need to know as both countries' school systems continue to become more intertwined, nor does it encompass much of what transnational students need to learn.

One key limitation is that, despite broad dissemination of nearly uniform curricula, there are important debates in play in both countries regarding whether what is currently being taught is what today's youngsters most need to learn. As Allan Collins (2017) and others (e.g., Hank Rubin [2008]) who study technology and education have noted, in this digital age, with its concurrent explosion of quickly accessed facts and new imperative on differentiating the salient and accurate from the unimportant and misleading, learning the core concepts of the various disciplines is, at best, an incomplete exercise. Students may well need to know something very different from what they have long been taught, and teachers may well need to conduct classrooms in very different ways than in the past. Kalman and Rendón (2014), in their article "Use before know-how," concluded that teachers in public junior high schools in urban Mexico who

"do not use the computer themselves in their everyday life or navigate the Internet on a regular basis are faced with not only learning how to teach with these tools, but first learning how to use them" (p. 992).

But the challenges of fast-changing technologies and near-instant access through the internet to whole libraries of unmediated information are not the only dynamics that raise questions about what current and future students need to know and what teachers need to teach. The demographic facts that are the consistent focus across the chapters of this book—the facts that there are hundreds of thousands of children with prior experience in U.S. schools now in Mexico (Masferrer et al., 2019; Zúñiga & Hamann, 2015) and millions in U.S. schools with direct ties to Mexico—also point to reasons why U.S. and Mexican educators need to know and do different things than have sufficed for their previous practice.

As we have long argued (e.g., Hamann, Zúñiga, & Sánchez García, 2006), the continued large-scale movement between the United States and Mexico, including by children traveling with or without their families, means there is a substantial population with enduring attachment to both sides of the border. This population needs to be skilled in English *and* Spanish, to know U.S. history and civic responsibilities *and* also the logics of citizen participation in Mexico, to be *of* two cultures and societies, rather than caught *between* them. To paraphrase Susan Meyers (2014), who studied youth and families moving between Villachuato Michoacán Mexico and Marshalltown Iowa, literacy is now transnational for these families and cannot be fully encapsulated with reference just to either side of this transnational movement. Thus the knowledge, understandings, and perspectives that these children need (and that, at least in rudimentary form, they bring to schools) cannot be understood in mononational terms. In the words of Regina Cortina's (2019, p. 471) recent presidential address to the Comparative and International Education Society, "National systems of public education in Latin America are outdated in their focus on steering diverse populations to a single language and one nation."

The remainder of this chapter is structured in four sections. The first section summarizes our empirical findings, collected since 1997, from our studies in Georgia and then in Nuevo León, Zacatecas, Puebla, Jalisco, and Morelos. It also notes the recent and current context of children's migration between Mexico and the United States to set up informed conjecture about what teachers need to know. In the second section, our purpose is to highlight dimensions of the transnational children and youths' experiences that pertain to their negotiation of classrooms and what, in turn,

American and Mexican teachers need to know for best serving children circulating between both school systems. The third section addresses conceptual concerns related to the "students we share."

Finally, we acknowledge two policy issues: (a) While it is easy in these dystopian times (with rhetoric of walls, resurgent xenophobia, and persistent drug trade violence) to lament the challenges that complicate the American-Mexican relationship and the teachers who must negotiate it, it is worth remembering that never before have there been so many children and parents in both countries with experience in the other country. This greater interconnectedness than ever before can be conceptualized as challenging, but just as readily it can be seen as an opportunity if teachers are supported in helping to make it so; (b) While people may be questioning globalization more noisily now than at any time in the past 30 years, the persistent and heightened interconnectedness of American Mexican/Mexican American families across political borders creates both a need and an opportunity to think more expansively and inclusively about what Mexican and U.S. teachers "need to know and acknowledge" to best serve the children in their charge. The educational task is no longer just to prepare Mexican children for Mexican futures (or American children for American futures), but rather to prepare bicultural/bilingual children for North American futures.

International Migrant Children Negotiating Two Systems

When we first began this work in 1997, there was scant research on students in Mexican schools with prior experience in the United States, and the bulk of the research on newcomers from Mexico to U.S. schools conceptualized these students in two related categories—English learners and immigrant students. Indeed, our first foray (Hamann, 2001) at studying students in Mexican schools with U.S. school experience started with the word "theorizing" and presumed that there might be some students with this biography based on the fact that roughly a quarter of Mexican newcomer parents interviewed in Georgia (United States) forecast that they and their families would not still be in Georgia three years later (Hernández-León & Zúñiga, 2000). We wondered, or theorized, about where they might go, but there was little published research at that time describing students in Mexican schools with prior experience in the United States.

When we first began collaborating, the dominant dynamic for "the students we share" was students moving from Mexico to the United States.

Indeed, that is why we met. We were both involved in the Georgia Project (Hamann, 2003)—a binational collaboration that brought Mexican educators and scholars to Dalton, Georgia, to help local school districts respond to the needs of rapidly growing and unprecedented Latinx enrollments. One of us, Víctor, was the sociologist who led Mexico's side of the effort, while the other, Edmund, gained access to his dissertation research site by writing a $500,000 Title VII Systemwide Bilingual Education Grant for one of the principal school districts. (See further discussion in Hamann and Zúñiga [2011].) At that time, 49% of the Latinx children enrolled in Dalton Public Schools were foreign born, with practically all of those born in Mexico. (That tally by the school district also identified a few children born in Guatemala, which raises a theme—Central American children and youth in the United States and Mexico—that we briefly return to later.) As we noted then and as our work in Georgia illustrated, in addition to Mexican migration into traditional U.S. receiving regions (i.e., California, Arizona, Texas, Chicago), this turn-of-the-century migration also created a "New Latino Diaspora" (Hamann & Harklau, 2010; Wortham, Murillo, & Hamann, 2002) with newcomer populations moving to regions that had not previously hosted significant numbers of Latin American–origin newcomers. This matters later, as the geographic complexity of Mexican migration north into the United States also means that the migration from the United States to Mexico includes a range of U.S. sending communities (like Omaha and Atlanta, in addition to locales like Los Angeles and Houston, as well as smaller cities and towns like Garden City, Kansas; and Dalton).

Since the turn of the century, the migration from Mexico to the United States subsequently has dramatically slowed (Passel, Cohn, & González-Barrera, 2012). Indeed, since 2005, and more clearly since the U.S. recession in 2009, the flow from the United States to Mexico has slightly exceeded the flow from Mexico to the United States in what we (e.g., Hernández-León and Zúñiga, 2016; Zúñiga & Hamann, 2019) and others (e.g., Boehm, 2016) have called the "Great Expulsion." But our initial work in Mexico using stratified random samples to survey thousands of children looking for students with prior experience in the United States precedes this larger demographic reversal. Indeed, when we first gained funding from CONACYT (Mexico's federal *Consejo Nacional de Ciencia y Tecnologia*, or its National Science Foundation equivalent) to look for the students we share in Nuevo León in 2004–05 and Zacatecas in 2005–06, the flow was still primarily South to North, although it was also circular, and 1.8 percent of the students in Nuevo León and 3.0 percent of the

students in Zacatecas (in *educación básica*, or grades 1–9) described prior experience in the United States (Hamann, Zúñiga, & Sánchez García, 2010; Zúñiga, Hamann, & Sánchez García, 2008). To illuminate the scale of this demographic reversal, we compare the number of minors who moved from the United States to Mexico in 1990 with those who did it in 2010. According to the Mexican Populations Censuses of those years, 147,920 minors moved to Mexico in 1990. This figure more than quadrupled 20 years later to 633,124 (the vast majority of minors moving to Mexico come from the United States; Zúñiga & Giorguli, 2018).

There are two key implications of this work worth emphasizing before we move on. First, irrespective of the direction in which the larger migration needle points (i.e., more movement North or more movement South), there is counter-flow migration that goes in the other direction that places children in schools in a new country. Second, we have long known that the reasons for transnational students' presence in Mexican schools are plural. In a more recent article that looked at student interviews carried out between 2004 and 2013 (Zúñiga & Hamann, 2015), we chronicled several explanations for relocation, from long-standing circular migration to engage in agricultural harvests, to parents' need to return to care for their for children's grandparents, to parents staying in the United States but sending their children to live in Mexico with extended family, to relocation because of deportation and family reunification in Mexico, although even that list was not exhaustive.

Our successful early work with CONACYT support led to interest from Mexico's *Secretaria de Educación Pública*, which supported the publication and free dissemination of *Alumnos Transnacionales: Escuelas Mexicanas Frente a la* Globalización (Zúñiga, Hamann, & Sánchez García, 2008) and related "train the trainer" workshops to initiate in-service efforts to raise Mexican teachers' awareness of the presence of the students we share. Additionally, it supported more study of transnational students in Mexico, this time in the states of Puebla (2009–10) and Jalisco (2010–11). It also precipitated our links with educational leaders in Morelos, where our study of transnational students and teacher needs is ongoing.

Before we more directly focus on the students we share, we have two last points. First, our knowledge on this topic is a product of two decades of comprehensive, multi-site work in both the United States and Mexico that spans changes in larger migration dynamics. That work involves surveying more than 55,000 students, identifying more than 1,200 with transnational experience, conducting hundreds of interviews with

such students, and dozens with their parents and teachers. It is worth positioning readers to know from whence we speak. Second, we want to emphasize that the "students we share" are *international* migrant children and adolescents because they move from one country to another, which also means they move from one school system to another. We emphasize *international* to raise the thesis that thinking of these students as "Mexican" or "American" is intrinsically incomplete, and thinking that their schooling should only be a concern of one country or the other ignores the realities of their pluri-national lives. At this stage of our research, we have found that the first step in the process of training teachers who serve the students moving between Mexico and the United States is to invite them to know and acknowledge the most preeminent trait that defines them: they are international migrants and transnational students. Once teachers recognize these essential elements of the children/student ontology, they might attend more to their trajectories and value more their competencies.

Conceptualizing the Students We Share

There are still children and youth moving from Mexico to the United States, albeit in smaller numbers than in years past, and their experiences and backgrounds, scholastic and otherwise, vary significantly. While there is an intriguing dynamic along the border of children literally attending U.S. schools during the day and sleeping in Mexico at night (Brown, 2012), U.S. schools well away from the physical border also enroll students with previous experience in Mexico. These students are more commonly from rural areas than a random distribution of the population would predict, as rural areas of Mexico have higher participation rates in international migration than do more urban and economically prosperous ones (Terán, Giorguli, & Sánchez, 2015). In turn, the relative limitations of schooling in rural parts of Mexico (where *telesecundarias* are common—school grades 7–9, where the expected paucity of teacher content area expertise means curriculum is often shared using videotapes or DVDs and television monitors) can mean that children arrive with weak academic preparation. Yet there are also strong schools in rural Mexico, and it is worth remembering that even if the transnational population flowing north is more rural than Mexico writ large, the flow is still predominantly from more thickly settled areas, as nearly four-fifths of Mexico's population now reside in urban municipalities (CONAPO, 2012).

As a second point, it is worth noting that some of the population flowing North comes from indigenous backgrounds. Indigenous in Mexico does not principally reference genetic heritage—most Mexicans have some ancestry with the population that predated European arrival in 1519. Rather, indigenous better references those parts of the country where languages other than Spanish still persist and incorporation into the national identity has lagged. While there continue to be indigenous populations in most states in Mexico (partially because of internal migration dynamics like those that have made the populations of Monterrey, Guadalajara, and Mexico City grow so much in the last 100 years) (Olvera, Doncel, & Muñiz, 2014), some Mexican states have substantial indigenous populations, notably southern states like Oaxaca, Guerrero, and Chiapas, plus those on the Yucatán peninsula, as well as states like Michoacán and Veracruz.

Leco Tomás (2015) has looked at educational implications of Purépecha moving between Michoacán and North Carolina, and there is a significant literature on "Oaxacalifornia"—the migration between Oaxaca and California that includes speakers of various versions of Mixtec and Zapotec, as well as less common languages (e.g., Kearney, 2005; Perez, Vasquez, & Burie, 2016). On this theme, we have written about a high school student in rural Nebraska who was bilingual in English and Spanish, whose mother was bilingual in Spanish and Chinanteco (an indigenous language in Oaxaca), and whose grandmother was monolingual in Chinanteco. All three women lived in the same U.S. home (Hamann, Vandeyar, & Eckerson, 2012). While most students coming from Mexico to the U.S. speak Spanish as their first language, it is important to not presume that this is the case for all newcomer students and parents from Mexico.

More generally, if one key point is that students coming from Mexico to the United States vary significantly, it is important to also note that as South-North migration ebbs, it is increasingly common for Mexico to be biographically relevant as the birthplace of the parents of U.S. schoolchildren rather than of those children themselves. That means these parents' expectations of how school works, expectations of their own role vis-à-vis school, and the role of teachers may better reflect their Mexican socialization than what their children are encountering or their children's American teachers are anticipating. While the paternalism of parent education programs for Mexican newcomer parents has been powerfully and appropriately called out (e.g., Villenas, 2002), it is useful to note both (a) that it can be helpful to position newcomer parents to consider the different assumptions of the different systems (Gallo, Wortham, & Bennet, 2015) and (b) that parents can even co-opt the ostensible purpose of parent-targeting English and family literacy classes. Stacy (2016) identified Mexican parents who explained that they knew their participation in family literacy classes helped story their children as coming from families that cared, interrupting possibly more pejorative assumptions. The newcomer parents' rationale for attending differed from the system's reason for offering such classes.

Ultimately, the U.S.-based educators of the students we share need to remember that the labels "Mexican student" or "Mexican parent" can obscure the diversity of the arriving or second-generation population. While teachers cannot be expected to know all of the ways rural Mexican versus urban Mexican points of origin might matter, it is important that they know this is a possible source of difference. Similarly, U.S. teachers may not know much about the 60 or more still-extant indigenous languages in Mexico, but they should know that there is a chance that some Mexican origin students and parents speak and/or identify with them. (Leco Thomas [2015, p. 94] cited *Secretaría del Migrante de Michoacán* figures from 2011 that counted 120,000 Purépecha in the United States, approximately 20% of whom were school age.) Furthermore, U.S. teachers need to know that, like in their own country, the quality and resource base of Mexican schools vary. There are children and parents arriving from Mexico who have had world-class educations and others who have negotiated resource-poor, difficult-to-staff schools where instructional quality was very low.

As noted, transnational movement can also be from North to South, which has implications not just for "receiving" schools in Mexico, but also for the teachers in "sending" U.S. schools as well. We have been part of some nascent efforts to get U.S. teachers to think about how the prospect that some of their students might continue their education in Mexico, temporarily or more permanently, has implications for what their teaching should accomplish (e.g., Hamann & Mitchell-McCollough, 2019; Hamann, Perez, et al., 2017). The reasons and circumstances for moving to Mexico vary widely. We have chronicled students returning with parents so parents can care for elderly and ailing grandparents, to live in homes that they have built slowly over time with earnings from U.S. income, and/or because parents are tired of the "rat race" that can characterize immigrant efforts to make it in the United States (Zúñiga & Hamann, 2015). We have chronicled single parents returning with children after a divorce in the States or family trouble in the States with marriages actually breaking

up after the return to Mexico. In these scenarios, sometimes the parent expects to stay in Mexico (with children now part of extended-family households). Other times they are there to help their child settle in to living with grandparents before the parent then returns to the United States with the intent of sending earnings back as remittances (Sánchez García, Hamann, & Zúñiga, 2012). (This is a dynamic Dreby [2010] notes as well.) We have had parents temporarily bring their children to Mexico so that, per parent explanations, children can know that side of their heritage (Hamann et al., 2018).

Although this was rare when we first began studying transnational students in Mexican schools, increasingly children move to Mexico because of a deportation. The children are not necessarily the ones being deported—the 1982 *Plyler v. Doe* U.S. Supreme Court decision prohibits U.S. schools from being sites of immigration enforcement, and children, if they are U.S. born, have U.S. citizenship by birthplace (Sugarman, this volume). Rather, deportation can send children to Mexico as part of parent decision making to keep the nuclear family together. But the children do not necessarily fare well in unfamiliar Mexican schools, and we have had parents ask us whether we advise having their children return to the United States to go to school there while living with relatives or older siblings (Hamann, et al., 2018).

Research in the United States related to Spanish as heritage language education programs—essentially Spanish taught as a world language to students who come to the classroom with some community and/or household familiarity with Spanish—highlights that the students entering such programs vary widely in terms of adeptness with Spanish (Beaudrie & Fairclaugh, 2012; Draper & Hicks, 2000; Eckerson, 2015). It follows that students moving/returning to Mexico also vary in terms of their familiarity and adeptness with Spanish (which has usually not been much developed in U.S. schools, except in rare dual-language immersion, or strong bilingual, programs). Yet, because students often "look" or "seem" Mexican, limitations in and little experience with academic Spanish can be misinterpreted by Mexican teachers as just a facet of a child being naturally quiet (Zúñiga & Giorguli, 2018).

Students' move to Mexico is not always their first move. In many instances in our data set children were born in Mexico, moved to the United States, and then returned to Mexico. But in between these international moves, they lived in more than one U.S. state or school district. We even have more complicated cases of students born in the United States

who moved to Mexico, returned to the United States, and then moved again to Mexico. Often transnational children are part of mixed-status families (with varying "rights" to be in the United States temporarily or permanently). In sum, transnational students, especially those who are U.S. born, are creating a new form of international circulation, as the recent ethnographic works of Román and Carrillo (2017) showed. Per a logic of "transnationalism from below" (Smith & Guarnizo, 1998) that we have previously discussed extensively (e.g., Hamann, Zúñiga, & Sánchez García, 2006), wherein extended families strategize about ways to reduce their economic vulnerability, the prospect of legal return to the United States (as a young adult) is regularly noted.

All of this means that students who move from South to North and North to South vary along a number of dimensions. Like other contributors to this volume, we think the shared status of having crossed an international border and having experience in two countries as part of one's coming of age matters. But how it should matter in terms of teacher praxis is not always the same.

Educator Narratives and Possible Narratives

Part of the task of bridging borders for teachers involves the very acknowledgment that bridging is needed. Per the noted metonymy, teachers can help students link otherwise disparate worlds. They can help with sturdy passage "across the bridge" by supporting transnational students in their pedagogical, linguistic, and cultural transitions. And they can acknowledge that students and their families are using both sides of the border to limit vulnerability and create opportunity. Failing to do so, however, can leave a student vulnerable and disadvantaged.

While migration is almost intrinsically disruptive (pulling individuals largely out of one social network and political ecology and placing them in another) (Boehm et al., 2011), that disruption is not necessarily bad or avoidable. In a study of schooling in Michoacán, Mexico, in a community with significant links to Iowa, Susan Meyers (2014, pp. 4–5) noted,

> [T]eachers in Mexico seem to be saying . . . [that] students don't care sufficiently about school. In particular, the majority of the teachers and administrators whom I interviewed in rural Mexico voiced concern that their students would choose

> migration over education. Students often make the wrong choices, their teachers contend; they hold the wrong priorities. But how is a fifteen-year-old in rural Mexico going to pursue a high school education if bus fare is two dollars a day, and her father only earns ten dollars a day to feed a family of six? Despite these teachers' critiques, more students in rural Mexico access post-middle school education by virtue of remittances sent down by family members in the United States than through the transportation and supplies scholarships that some Mexican states offer. Therefore, in absolute economic terms, international migration facilitates formal education—at least for certain family members. Even so, rhetoric on both sides of the border continues to downplay migration, positing it as a life choice that is antithetical to education.

While Meyer's example registers Mexican teachers' skepticism of migration, our work in the United States has verified the commonality on the North side of the border too of teachers lamenting/disliking migration. Complaints of families being gone for vacations during school periods or students "disappearing" (i.e., moving to Mexico) are frequent from the United States side too. A first element of bridging teachers in support of the students we share is to stop seeing migration as bad. It may complicate schooling as traditionally constructed, but it is not antithetical to education.

Moreover, students in Mexico with prior experience in the United States told us regularly that they continue to communicate with family members and friends in the United States using social media. With WiFi ubiquitous and social media, like WhatsApp, allowing free video-calling, the students we share are modeling ways to link life on one side of the border with life on the other. Why can't teachers act similarly? That is, why can't teachers use the wondrous technologies of the current era to help transnational students' academic work bridge the two worlds that they know and the two worlds they likely will continue to negotiate in adulthood? Of course, this presumes some time and discretion on teachers' part (as well as more direct support) to be able to make such connections. But given that there are children in the balance, why shouldn't teachers have that time, discretion, and support? Of course, the 2020–21 pandemic accelerated most U.S. teachers' familiarity with distance education, which may make these connections more possible and likely into the future.

Our understanding of "what could be" has long been grounded by constructivist learning theory and, more particularly, Erickson's (1987) use of Vygotsky to remind us that (a) learners use the familiar to make sense of the unfamiliar and (b) that learning environments need to feel safe and trustworthy if students are to fully engage in them. It follows that teachers on either side of the border need to better understand what students know from "*el otro lado*" (the other side), and they need to consider what makes their classroom feel safe instead of uncomfortable for a newly arriving student. We visited a *secundaria* (junior high school) in Tijuana with such a high *transfronterizo* population that it had routinized matching newly arriving students from the United States with peers who had moved/returned from the United States earlier. Veteran *transfronterizos* helped welcome and orient new ones. While that would not work at every school—it would be hard in schools with very low *transfronterizo* populations—it certainly could become much more commonplace.

One striking theme we have noticed in both the United States and Mexico is how common it is for teachers to be monolingual—monolingual Spanish speakers in Mexico and English speakers in the United States. In a few instances, we have seen teachers on both sides welcome transnational students' facility with a second language, but much more commonly we have witnessed transnational students' multilingual capacity as something to be feared or ignored.

Speaking autobiographically and noting that our first languages differ, we have been able to forge a 20-year, multifaceted collaboration by alternating our use of our weaker second languages and combining that with patience and what some linguists call a "willingness to repair" (Singh, Lele, & Martohardjano, 1988). Bi/multilingualism has a long list of favorable benefits associated with it, but two of them are that it could help teachers communicate with students and it could help teachers communicate with teachers from *el otro lado*. Not developing teachers' multilingualism means not fully attending to what some students could greatly gain from it.

Developing bilingualism among U.S. and Mexican teachers requires not only learning a second language. Opting for bilingualism also means accepting a cultural transformation. Teachers have learned on both sides of the border that languages are essential components of the nation, an almost sacred element of nationalism. In Mexican schools during several decades of the 20th century, Spanish was known as the national language (*lengua nacional*). Even if that's no longer the dominant terminology, teacher monolingualism remains both common and untroubled. Thus, teachers' recognition of the significant value of other languages would represent a still-very-incomplete cultural revolution in ideas of nation and identity.

Challenge and/or Opportunity

Bridging educators is a daunting task and perhaps feels more daunting in the current political climate with angry calls for walls and the tragic division of parents from their children. Still, it is worth remembering that never have there been so many children and parents in both countries with experience in the other country. Never has there been so much at least incipient bilingualism and biculturalism. And never have academically pertinent habits identified more with one culture than the other (e.g., reading to children before bed or drawing children's attention to their comportment) so readily crossed borders. This greater interconnectedness than ever before can be understood as an opportunity if teachers are supported in helping to make it so.

Generally, educators in both systems ignore each other. That stance has to change given the circulation of so many students across borders. The educational task is no longer just to prepare Mexican children for Mexican futures (or American children for American futures), but rather to prepare bicultural/bilingual children for North American futures. Students/children are circulating in both directions. Through that circulation, they are gaining linguistic, historic, geographic, and political knowledge that both sides need if they want to better understand and better cooperate with those on the other side. We can recognize that reality and convert these migratory experiences into assets. Or we can ignore or decry them and then be complicit with students' relative diminished capacity, diminished opportunity, and diminished success.

Migrant children move. They move from one region to another one, they move from a city to another city, or they move from one country to another one. Their mobility—dislocation—is an essential trait of their ontology. They move while schools do not move. Schools are the archetypical institution that has roots in one, and only one, community, neighborhood, town or city. So when transnational children have to go to the school, they have to do so in a particular place, usually a place that did not expect them and did not plan for their arrival.

As a consequence of this contradiction, we have mobile students (children and adolescents) attending immobile institutions (Zúñiga & Hamann, 2008). The pedagogical relation that results from this contradiction is that the migratory experiences of students are not incorporated into the learning process. However, we have now a historical opportunity for U.S. and Mexican schools to welcome the richness of the migratory experiences of these binational, bilingual, and bicultural children and youth moving in

both countries. Schools, teachers, principals, and administrators who serve international migrant students need to build institutions welcoming children's migratory experiences. To do so, school actors need to understand what migration is and to value the competencies that migrant students develop because of their migration experience. This chapter has traced that need, but we would be remiss if we did not mention that we can help educators better address this need. The film *Una Vida Dos Paises* (2016) with accompanying Teacher's Guide (Kleyn, 2015) and the *Mientras Llego a Mi Escuela* student workbook (Romero García & Morfín Stoopen (2009) are both brilliant examples of resources with prospective applications. Teachers can learn from them and use them as resources with students. Of course, there is always a need to create more. Moreover, teachers' increased familiarity with distance learning, wrought by the pandemic, may provide new possibilities for "bridging" students who move back and forth across borders.

Notes

1. See, for example, the *Nuevo Modelo Educativo* articulated by the subsecretariat for *educación básica*, retrieved from http://basica.sep.gob.mx/publications/pub/739/Nuevo+Modelo+Educativo#

2. Although four of those states—Alabama, Arizona, Indiana, and Tennessee—have since rescinded their participation in the Common Core.

References

Beaudrie, S., & Fairclough, M. (Eds.). *Spanish as a heritage language in the United States: State of the field.* Washington, DC: Georgetown University Press.

Boehm, D. (2016). *Returned: Going and coming in the age of deportation.* Berkeley: University of California Press.

Boehm, D. A., Hess, J. M., Coe, C., Rae-Espinoza, H., & Reynolds, R. R. (2011). Introduction: Children, youth, and the everyday ruptures of migration. In C. Coe, R. R. Reynolds, D. A. Boehm, J. M. Hess, & H. Rae-Espinoza (Eds.), *Everyday ruptures: Children, youth and migration in global perspective* (pp. 1–19). Nashville: Vanderbilt University Press.

Brown, P. L. (2012). Young U.S. citizens in Mexico brave risks for American schools. *New York Times* (January 16). Retrieved from https://www.nytimes.com/2012/01/17/us/young-us-citizens-in-mexico-up-early-to-learn-in-the-us.html

Collins, A. (2017). *What's worth teaching? Rethinking curriculum in the age of technology.* New York: Teachers College Press.

CONAPO (2012). *Sistema urbano nacional 2012*. Mexico: Consejo Nacional de Población.

Cortina, R. (2019). "The passion for what is possible" in comparative and international education. *Comparative Education Review, 63*(4). Retrieved from https://www.journals.uchicago.edu/doi/pdfplus/10.1086/705411

Draper, J., & Hicks, J. (2000). Where we've been, what we've learned. In J. Webb & B. Miller (Eds.), *Teaching heritage language learners: Voices from the classroom* (pp. 15–35). Yonkers, NY: ACTFL.

Dreby, J. (2010). *Divided by borders: Mexican migrants and their children*. Berkeley: University of California Press.

Eckerson, J. (2015). Teacher perspectives on professional development needs for better serving Nebraska's Spanish heritage language learners. PhD diss., University of Nebraska-Lincoln. Lincoln, NE. Retrieved from http://digitalcommons.unl.edu/teachlearnstudent/62/

Erickson, F. (1987). Transformation and school success: The politics and culture of educational qchievement. *Anthropology & Education Quarterly, 18*(4), 335–356.

Gallo, S., Wortham, S., & Bennet, I. (2015). Increasing "parent involvement" in the New Latino diaspora. In E. T. Hamann, S. Wortham, & E. G. Murillo (Eds.), *Revisiting education in the New Latino diaspora* (pp. 263–281). Charlotte, NC: Information Age Press.

Hamann, E. T. (2003). *The educational welcome of Latinos in the New South*. Westport, CT: Praeger.

Hamann, E. T., & Harklau, L. (2010). Education in the New Latino diaspora. In E. G. Murillo (Ed.), *Handbook of Latinos and education* (pp. 157–169). New York: Routledge.

Hamann, E. T., & Mitchell-McCollough, J. (2019). The paradoxical implications of deported American students. In E. Crawford, L. Dorner, & E. Bonney (Eds.), *Educational leadership of immigrants: Case studies in times of change* (pp. 88–95). New York: Routledge.

Hamann, E. T., Perez, W., Gallo, S., & Zúñiga, V. (2017). *Equity by design: The students we share: US teachers' responsibilities given that some of their students will later go to school in Mexico.* Indianapolis, IN: Midwest and Plains Equity Assistance Center. Retrieved from https://greatlakesequity.org/resource/students-we-share-us-teachers-responsibilities-given-some-their-students-will-later-go

Hamann, E. T., Vandeyar, S., & Eckerson, J. (2012). Rural Latino high school students considering identity and belonging through comparative study of newcomer youth in South Africa. *Encyclopaideia: Journal of Phenomenology and Education, XVI* (34), 73–92.

Hamann, E. T., & Zúñiga, V. (2011). Schooling and the everyday ruptures transnational children encounter in the United States and Mexico. In C. Coe, R. Reynolds, D. Boehm, J. M. Hess, & H. Rae-Espinoza (Eds.), *Everyday ruptures: Children and migration in global perspective* (pp. 141–160). Nashville, TN: Vanderbilt University Press.

Hamann, E. T., Zúñiga, V., & Sánchez García, J. (2006). Pensando en Cynthia y su hermana: Educational implications of U.S./Mexico transnationalism for children. *Journal of Latinos and Education, 5*(4), 253–274. Retrieved from http://digitalcommons.unl.edu/teachlearnfacpub/60/

Hamann, E. T., Zúñiga, V., & Sánchez García, J. (2010). Transnational students' perspectives on schooling in the United States and Mexico: The salience of school experience and country of birth. In M. Ensor & E. Gozdziak (Eds.), *Children and migration: At the crossroads of resiliency and vulnerability* (pp. 230–252). New York: Palgrave Macmillan.

Hamann, E. T., Zúñiga, V., & Sánchez García, J. (2018). Where should my child go to school? Parent and child considerations in binational families. In M. T. de Guzman, J. Brown, & C. Edwards (Eds.), *Parenting from afar: The reconfiguration of the family across distance* (pp. 339–350). New York: Oxford University Press.

Hernandez-Leon, R., & Zuñiga, V. (2000). "Making carpet by the mile": The emergence of a Mexican immigrant community in an industrial region of the U.S. historic South. *Social Science Quarterly 81*(1), 49–66.

Hernández-León, R., & Zúñiga, V. (2016). Introduction to the special issue: Contemporary return migration from the United States to Mexico—focus on children, youth, schools and families. *Mexican Studies/Estudios Mexicanos, 32*(2), 171–198.

Kalman, J., & Rendón V. (2014). Use before know-how: Teaching with technology in a Mexican public school. *International Journal of Qualitative Studies in Education, 27*(8), 974–991.

Kearney, M. (2005). The anthropology of transnational communities and the reframing of immigration research in California: The Mixtec case. In M. Bommes & E. Morawska (Eds.), *International migration research: Constructions, omissions and the promises of interdisciplinarity* (pp. 69–94). Aldershot, UK: Ashgate Publishing Ltd.

Kleyn, T. (Ed.). (2015). *Guía de apoyo a docentes con estudiantes transfronterizos: Alumnos de educación básica y media superior*. Retrieved from https://tatyanakleyn.commons.gc.cuny.edu/files/2013/10/Guia-Final-3-18-16.pdf

Leco Thomas, C. (2015). Migrantes indígenas purépechas: Educación bilingüe México-Estados Unidos. In E. T. Hamann, S. Wortham, & E. G. Murillo (Eds.), *Revisiting education in the New Latino diaspora* (pp. 93–114). Charlotte, NC: Information Age Press.

Masferrer, C., Hamilton, E. R., & Denier, N. (2019). Immigrants in their parental homeland: Half a million U.S.-born minors settle throughout Mexico. *Demography, 56*, 1453–1461.

Meyers, S. V. (2014). *Del otro lado: Literacy and migration across the U.S.-Mexico border*. Carbondale, IL: Southern Illinois University Press.

Olvera, J. J., Doncel J. A., & Muñiz, C. (2014). *Indígenas y educación, diagnóstico del nivel medio superior en Nuevo León*. Monterrey: Fondo Editorial Nuevo León.

Passel, J., Cohn, D. & González-Barrera, A. (2012, April 23). Net migration from Mexico falls to zero and perhaps less. Pew Research Center. Hispanic Trends. Retrieved from http://www.pewhispanic.org/2012/04/23/net-migration-from-mexico-falls-tozero-and-perhaps-less/

Perez, W., Vasquez, R., & Burie, R. (2016). Zapotec, Mixtec, and Purepecha youth: Multilingualism and the marginalization of indigenous immigrants in the United States. In H. S. Alim, J. Rickford, & A. Ball (Eds.), *Raciolinguistics: How language shapes our ideas about race* (pp. 255–271). London: Oxford University Press, 2016.

Proefriedt, W. (2008). *High expectations: The cultural roots of standards reform in American education*. New York: Teachers College Press.

Román González, B., & Carillo, E. (2017). "Bienvenido a la escuela": experiencias escolares de alumnos transnacionales en Morelos, México. *Sinéctica, Revista Electrónica de Educación, 48*. Retrieved from https://sinectica.iteso.mx/index.php/SINECTICA/article/view/667

Romero García, M., & Morfín Stoopen, M. (2009). *Mientras llego a mi escuela* (edición corregida). México: Secretaria de Educación Pública. Retrieved from http://potowski.org/sites/potowski.org/files/MIENTRAS_LLEGO_A_MI_ESCUELA%5B1%5D.pdf

Rubin, H. (2008, September 26). The archer's dilemma, or, Why the question "What will preK-12 students need to know and be able to do in 2028?" is timely and important right now! *Teachers College Record*. Retrieved from http://www.tcrecord.org. ID Number: 15389.

Sánchez García, J., & Hamann, E. T. (2016). Educator responses to migrant children in Mexican schools. *Mexican Studies/Estudios Mexicanos 32*(2), 199–225 [ISSN 0742-9797].

Sánchez García, J., Hamann, E. T., & Zúñiga, V. (2012). What the youngest transnational students have to say about their transition from US schools to Mexican ones. *Diaspora, Indigenous, and Minority Education, 6*(3): 157–171.

Singh, R., Lele, J., & Martohardjono, G. (1988). Communication in a multilingual society: Some missed opportunities. *Language in Society 17*, 43–59.

Stacy, J. (2016). Partnerships through adult education: re-conceptualizing family literacy in the New Latino Diaspora. PhD diss., University of Nebraska-Lincoln. Lincoln, NE. Retrieved from http://digitalcommons.unl.edu/teachlearnstudent/54/

Terán, J. D., Giorguli S. E., & Sánchez, L. (2015). Reconfiguraciones de la geografía del retorno de Estados Unidos a México 2000–2010: un reto para las políticas públicas. In CONAPO *La situación demográfica de México 2015*. Mexico: CONAPO.

Una Vida Dos Paises. (2016). Documentary retrieved from http://www.unavidathefilm.com/#watch-the-film

Villenas, S. (2002). Reinventing educación in new Latino communities: Pedagogies of change and continuity in North Carolina. In S. Wortham, E. G. Murillo, & E. T. Hamann (Eds.), *Education in the New Latino diaspora* (pp. 17–36). Westport, CT: Ablex Press.

Wortham, S., Murillo, E. G., & Hamann, E. T. (Eds.). (2002). *Education in the new Latino diaspora: Policy and the politics of identity*. Westport, CT: Ablex Press.

Zúñiga, V., & Hamann, E. T. (2008). Escuelas nacionales, alumnos transnacionales: la migración México/Estados Unidos como fenómeno escolar. *Estudios Sociológicos de El Colegio de México, XXVI* (76), 65–85.

Zúñiga, V., & Hamann, E. T. (2015). Going to a home you have never been to: The return migration of Mexican and American-Mexican children. *Children's Geographies, 13*(6), 643–655.

Zúñiga, V., & Hamann, E. T. (2019). De las escuelas de Estados Unidos a las escuelas de México: Desafíos de política educativa en el marco de la Gran Expulsión. In J. L. Calva (Ed.), *Migración de Mexicanos a Estados Unidos, derechos humanos y desarrollo* (pp. 221–239). México: Juan Pablos Editor/Consejo Nacional de Universitarios. [ISBN 978-607-711-517-5], Retrieved from https://digitalcommons.unl.edu/teachlearnfacpub/367

Zúñiga, V., Hamann, E. T., & Sánchez García, J. (2008). *Alumnos transnacionales: Las escuelas mexicanas frente a la globalización*. Mexico, DF: Secretaria de Educación Pública. Retrieved from http://digitalcommons.unl.edu/teachlearnfacpub/97/

Zúñiga, V., & Giorguli, S. E. (2018). *Niñas y niños en la migración de Estados Unidos a México: la generación 0.5*. México: El Colegio de México.